THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory*" (MATT. 12:20).

No. 16, Vol. LXXX. Thursday, April 18, 1918. Price One Penny.

RELIGION AFTER THE WAR.

FROM AN ARTICLE IN THE *Christian Work* OF DECEMBER 29TH, 1917.

They [the churches] have not sought first the kingdom of God and His righteousness. If they had they would never have been entangled in the toils of these militaristic nationalisms which have usurped the sovereignty of God and organized war on the earth. They began paltering with these pretenders in the days of Constantine and they have never shaken themselves free. Only in these last days are the powers of the earth beginning to consent to the federation of the world in one kingdom of which God shall be the king and to which all rule and authority and power shall be subject. When the kingdoms of this world are one, there will be no need of asking who is the King; we shall know His name.

That is the word which the Church of God ought to have spoken long ago with such conviction and authority that it could not have been gainsaid. If the Church had been ready to say it and stand for it and die for it, it would have prevailed and the kingdom of God would have come and His will would have been done on earth as in heaven.

It is confronting now the consequences of its own timidity and treachery. And it is listening to a great voice out of heaven calling it to repentance. Shall we take our places with it on the stool of the penitent, and listen with a humble and a contrite heart to what the Voice is saying? There is none among us who has not need of its reproof.

Thus speaks the Angel of the Covenant, our Elder Brother, to the chief priests and elders and scribes and prophets of all the churches in this year of grace, nineteen hundred and seventeen.

Brother men: Your words of confession and contrition have been heard in heaven. We trust they are sincere words; only he who searches the heart knows. The feeling you try to express may well be deepened. You have been very unfaithful to your trust; in an hour that tried men's souls you were found wanting. May we admonish you to read, carefully, in your Bible the first chapter of the prophecy of Isaiah? That was spoken by a man of God to a nation that was a church and a church that was a nation. There were men once who did not flinch from telling churches and nations the truth. You, as churches and as the teachers and guides of the nations, need to hear it to-day, and lay it to heart.

You are conscious that the present war found you morally crippled and paralyzed, helpless to take the leadership belonging to you. That is a bitter confession, but do not evade it. You are looking forward to the cessation of the slaughter and wondering what part you are to take in the rebuilding of the wreck of what you call civilization.

Be assured, then, that the thing required of you is a thorough reconstruction of your whole religious life. No less radical remedy than that of John the Baptist will serve. Repent, for the kingdom of heaven is at hand. We hear some of your prophets proclaiming that there is not to be any new religion; it was a more faithful witness who said long ago to people who needed it no more than you do: "Cast away from you all your transgressions wherein ye have transgressed and make you a new heart and a new spirit, for why will ye die, O House of Israel?"

If you insist on keeping the same old religion you will have the same old hell on earth which your religious leaders have been industriously preparing for through all these centuries, and the full fruit of which you are gathering now. If you like the harvesting, all you have to do is to keep on sowing the same kind of seed.

It should be evident by this time that the call of the kingdom upon you is for a radical reconstruction of your religious life, and especially of your religious teachings. You know that your industry, your education, your politics, your international relations have got to be revolutionized; do not imagine that you are going to muddle along with the same kind of religion. If you do you will be swept aside and something other and better will take your place.

You must not only bring some new constructive elements into your religious life, you must cut out, remorselessly, some of the old ones. As the old prophet told you, you have some things to cast away. You must not only provide for the people some new and better food, you must stop feeding them poison. You must stop telling them lies about the Bible, and you must not keep still when lies are told. You must stop slandering God by saying

things about Him or permitting things to be said about Him on your authority which imply that He is heartless or hateful or unjust.

You must cease to stand sponsor any longer for those principles of militaristic and atheistic nationalism by which the rulers of the earth have so long kept the world at war. You must renounce them, deny them, stamp them out.

These are excrescences upon Christianity which must be cut out to save the life of religion. The pruning hook is not the only implement of soul culture, but it is sometimes needed, and this is the time for it.

You must not go down into the new day with the life of the church fettered and enfeebled and crippled by these falsehoods. You must bear witness against them; you must get rid of them.

But there is a great work for you to do, not only in correcting errors, but in declaring the good counsel of God, the whole of it. The great truths which Jesus made the burden of His message, the truths of the divine Fatherhood and the human Brotherhood, you must clothe with life and power. You must believe them yourselves; you must convince men of their truth. It is amazing how few of the children of men are yet convinced of these truths; how many there are who still suppose that the law of love is never going to be in force until the Millennium; that for the present it is nothing more than good-natured advice, that men can take or leave as they choose. You must make them see and understand that it is in force to-day; that the penalty of disobedience to it is death—spiritual death—which means hate and spite and jealousy and fear and suspicion, with all the curses that they entail; that this war, with all its horrors, is nothing but the penalty visited upon mankind for disobedience to the law of love. Not one in ten of the members of your church has any conception of the meaning of this central law of the moral universe or of the nature of its sanctions. Why have you left them in ignorance about it all these centuries? Why have you permitted them ignorantly to bring down upon their heads such retributions?

Make them see that the penalties of disobeyed law are instant and inevitable and deadly. Make them understand how much better it is to win the rewards of this law than to invoke its penalties.

Show them also the implications of the great law of Fatherhood which so many of them have spent their lives in blaspheming. Show them how that law prohibits national hatreds and racial antipathies; how it makes [unjust] war fratricide. How can it be that these millions have been bearing the name of Jesus Christ all these centuries and have not understood this?

And how much there is in the life of all your churches that sets this law at defiance. Oh, you have got to get rid of a good share of it—of your formalisms and your sacramental and ritualistic

technicalities, of your barriers that shut you in and shut love out, of your sectarian divisions that cripple all wholesome co-operation, of all the millinneries and flummeries that belittle and devitalize faith. You cannot go down into the new day that is before you with all these encumbrances.

These are critical days, brother men, for the churches of Christ. You have had great opportunities which you have not improved; you have made a sad failure, as you confess; the tragedy of this war speaks to you a great warning. Will you heed it?

You are debating, perhaps, what you will do after the war. Can you afford to wait until after the war? Will not that be too late? Is not now, even more, the acceptable time and the day of salvation? For such tasks as confront you, for such responsibilities as await you, the work of preparation cannot too soon begin.

W. G.

WHEN IGNORANCE IS A SIN.

By Dr. James E. Talmage, of the Council of the Twelve of the Church of Jesus Christ of Latter-day Saints.

It is an aphorism of the courts that ignorance of the law is no valid excuse for crime. If this rule be just, it must rest upon the assumption that knowledge of what the law demands or forbids is an inherent and natural possession, or that it is so readily accessible that no one is justified in failing to become informed.

The normal individual of a civilized community requires no specific instruction to know that theft, falsification, drunkenness, adultery, or murder is fundamentally wrong, since each of these crimes is a violation of his conscience and a pronounced offense against public weal. If, however, he enters restricted territory within which registration is legally demanded, and he, not knowing of the requirement, fails to register, he is technically a law-breaker subject to the penalties prescribed. True, his offense is that of omission or non-compliance, and his ignorance may or may not be taken into account as a mitigating circumstance, this depending, perhaps, upon local conditions and the discretion of the magistrate as warranting leniency or demanding the full measure of punishment.

As thus in the ordinary affairs of men, so with regard to the laws of God, framed for the governance of souls and providing for their salvation. One's inherent consciousness warns him against criminal actions, but fails to inform him of certain definite requirements, without compliance with which he is debarred from admission to the Kingdom of God. There is no inborn knowledge by which man knows that baptism by immersion in water, and the higher baptism by the laying on of hands of those having authority so to administer, are essential to salvation;

nevertheless, our Lord's words to Nicodemus are alike binding upon every soul: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3: 5).

Is it less reasonable with respect to spiritual requirements than in secular matters to expect of every one an acquaintance with the law as it applies to himself, provided, of course, such knowledge is to all easily accessible? But some may honestly assert inability to apprehend the necessity of obedience to the laws and ordinances of the gospel, even though they had informed themselves as to the letter of the prescribed conditions. Such may ask: Are men to suffer penalty in the hereafter because they cannot understand what is required of them in mortality? The degree of their culpability is to be determined by the fundamental cause of their ineptitude in matters spiritual. Failure to comprehend may be due to bias or to lack of desire to know. The record of our Lord's ministry presents an instance in point, coupled with a remedy for the spiritual disorder by which ignorance was fostered and truth ignored.

It was the Feast of Tabernacles. Read John 7: 14-18. The Jews were greatly troubled over His teachings; a few believed, more doubted and questioned, and some were so resentful as to want to kill Him. The more honest in the multitude wanted to know for themselves whether the Master spoke by the power and authority of God or as a man, for as such only was He generally regarded. "Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

Are you unable to realize that baptism is essential to salvation? Perhaps the cause lies in the fact that you have never developed the essential condition of faith in the Lord Jesus Christ; or, perchance, you have never rendered genuine repentance. Faith and repentance, as the Scriptures aver, are prerequisites to effective baptism: and it is as unreasonable to expect a faithless, unrepentant sinner to comprehend the essentiality of baptism, as to expect one untrained in the rudiments of arithmetic to understand algebra.

Wilful ignorance of gospel requirements is sin. Man is untrue to his divine lineage and birthright of reason when he turns away from the truth, or deliberately chooses to walk in darkness while the illuminated path is open to his tread. Positive rejection is even graver than passive inattention or neglect. Yet to every one is given the right of choice and the power of agency, with the certainty of his meeting the natural and inevitable consequence.

We learn of three principal states or graded kingdoms into which souls enter under divine judgment—the Celestial, the Terrestrial, and the Telestial—and the inheritance of each soul shall be determined by his measure of obedience to the laws of God, as

the Lord's revelation through the Prophet Joseph Smith attests: "For he who is unable to abide the law of a celestial kingdom cannot abide a celestial glory. He who cannot abide the law of a terrestrial kingdom cannot abide a terrestrial glory. He who cannot abide the law of a telestial kingdom cannot abide a telestial glory; therefore he is not meet for a kingdom of glory" (Doc. and Cov. 88: 22-24).

WHY GO TO CHURCH?

THAT is a question we all hear, and more often now than in years past. Very often, too, gentle reader, does not this question creep into your mind and sometimes prove to be a stumbling block?

Everywhere the ministers of religion are complaining about the small attendance in their churches and chapels for Sunday services, and the ministerial associations are busy trying to devise some plan or method to awaken the interest of the people, to get them to attend to their church duties.

Not many years since, the "village preacher" was looked upon as a man to be reverenced, a much-needed man to the community. He was paid homage to wherever he went, and on Sunday his little church was filled with admirers and people of a sincere heart, whose sole purpose was to worship. They were taught to observe the Sabbath day and keep it holy.

Can it be true that the people are now awakening to the fact that they have been "taught by the precepts of men" (Isaiah 29: 13)? or do they neglect church simply because they are seeking pleasures and because all thoughts of attending church have left them? To a great extent their absence from church is due to both these motives.

This world-war has caused many people to read their Bible, a book heretofore unknown to them. The studying of the Bible was left to the preacher to do and he was willing that it should be so, but the thinking people have discovered that they were taught the commandments of men for the doctrine of Christ. It has caused them to lose faith and to hesitate about attending their church services. True, the war has made a great number of "atheists," also engendered fanatical ideas along religious lines, and this may also account for the falling away from the church.

Some say, "My conscience is my religion," or, in other words, they depend solely upon the supposed dictates of their "conscience" and follow nothing else. A man is bigoted if he thinks that he is infallible. Too often our conscience becomes hardened and is very changeable. We trust conscience as long as it suits self, and change it to suit the occasion. A man's conscience, if enlightened, is his guide to all things for good and for the

protection of his body and mind against sin and temptation. When we disobey the dictates of our conscience, if it is quickened by the Spirit of God, and knowingly go against it, we must pay the penalty. Religion appeals to our conscience, but conscience is not our religion.

Men will agree that they can worship at their homes just as well as they can by attending church. They will say that there are just as good people who do not attend church as those who go regularly every Sunday to the service. The sole difference between the two is, that the man who goes to church every Sunday and who attends church is trying to do his duty.

No one will deny that a man can worship the Creator in his home; nor that he can be just as sincere when he is in the woods, or in some other secluded place, but do you, or anyone else, spend the time in observing the Sabbath and in meditation when away from church? Does not a novel and a chair by the fireside, or a quiet visit among friends, or a walk into the country, rather than worship, occupy the time?

The Sabbath is a day of rest. "The Sabbath was made for man and not man for the Sabbath: therefore the son of man is Lord also of the Sabbath" (Mark 2: 27, 28).

If you are at a loss to know which church to attend, investigate them all. "If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

When you have followed the Apostle Paul's advice, "Prove all things, hold fast that which is good," and when you have found for a surety the true gospel of Christ and the true Church of God, do not neglect your meetings. The Savior tells us, "If ye love me, keep my commandments" (John 14: 15). He "blessed the Sabbath day and hallowed it;" therefore, do not forget your meetings on Sunday. By going to church your soul will be filled, and you will be blessed by Him who is the giver of all blessings.

OLIVER G. ELLIS.

YOU know there has been great discussion in relation to Zion—where it is, and where the gathering of the dispensation is, and which I am now going to tell you. The prophets have spoken and written upon it; but I will make a proclamation that will cover a broader ground. The whole of America is Zion itself, from north to south, and is described by the prophets, who declare it is the Zion, where the Mountain of the Lord should be, and that it should be in the center of the land. When elders will take up and examine the old prophecies in the Bible, they will see it.—JOSEPH SMITH, *History of the Church*, Vol. VI., p. 318.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 18, 1918.

EDITORIAL.

OLD RELIGIONS NOT GOOD ENOUGH.

WHEN the gospel of our Lord and Redeemer is presented to the world, many reject it on the ground that they do not want any "new" religion. "What was good enough," they say, "for our fathers and mothers, and for their forbears, is good enough for us." And that aphorism is, with them, the end of the argument. They will hear no more.

If this issue of the *Star* should fall into the hands of any reader who entertains this view on the all-important question that pertains to his own salvation and the salvation of the world, we beg him to read carefully the article under the heading "Religion After the War," which appears in this imprint of our little magazine. It is signed "W. G.," which initials are understood to be those of the famous Congregationalist minister, Washington Gladden, and it appears in the American weekly, *Christian Work*, of December 29th, 1917. It is therefore entitled to the attention of Christians of all classes and denominations.

The author represents our Lord Jesus Christ as speaking to the leaders of the present-day churches, and rebuking them for having been unfaithful, in the past, to their sacred trust. As the "Angel of the Covenant" and "our Elder Brother"—terms of humble reverence and affectionate devotion, familiar to Latter-day Saints—He is represented as saying to those who now pray for a cessation of hostilities, that they have been unfaithful and, therefore, were found wanting when the hour of trial came. They are admonished to read the first chapter of Isaiah, in which the Prophet rebukes Israel in scathing terms:

"The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. * * * They have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward."

That, the author evidently considers to have been the condition of the churches of the world in the past, and who can say that he is not right? He certainly has every opportunity of obtaining a knowledge of that whereof he speaks. But if this is true, how foolishly do they reason who maintain that what was good enough for the fathers is good enough for us? If the religious leaders of our fathers erred and led them astray, are we to reject the light that God sends to us now, because our fathers did not have it while they lived in mortality?

But read again. The author quoted pens these sentences:

"If you insist on keeping the same old religion, you will have the same old hell on earth which your religious leaders have been industriously preparing for through all these centuries, and the full fruit of which you are gathering now. If you like the harvesting, all you have to do is to keep on sowing the same kind of seed."

Again: "Do not imagine that you are going to muddle along with the same kind of religion. If you do you will be swept aside and something other and better will take your place."

He then points out some errors of the past that must be stamped out, and adds:

"The great truths which Jesus made the burden of His message, the truths of the divine Fatherhood and the human brotherhood, you must clothe with life and power. You must believe them yourselves; you must convince men of their truth."

Remember that the article from which these sentences are quoted was not written by a "Mormon" elder, but by a noted minister of a popular denomination, and that it was printed in a leading religious journal.

The Prophet Joseph Smith was the first in this dispensation to declare by divine authority that the churches of the world had gone astray. He was the first to warn the world, in prophetic utterances, of the approach of the calamities through which we are now passing. He was the first to preach to the generation that saw his ministry the divine Fatherhood and the human brotherhood. He laid down his life as a martyr, for his testimony. Now we hear voices here and there echo the great truths he proclaimed. Will the world that rejected the warning message of a Prophet of God believe their own teachers, when these repeat his words?

God grant that this may be the case. For even now, if the children of men will turn to God in repentance and humble prayer, He will save them from the still greater calamities that will surely come, if they persist in hardening their hearts against His message of love and mercy, as did the Egyptian Pharaoh in the days of Moses and Aaron.

J. M. S.

MINUTES OF THE LIVERPOOL CONFERENCE.

THE Liverpool semi-annual conference was held at Borough Chambers, 54 Church Street, Blackburn, Sunday, April 7th, 1918. President George F. Richards, of the European mission; Elders J. M. Sjodahl, George F. Richards, Jr., and State England, and Sister Edith M. Richards, wife of Elder George F. Richards, Jr., of the Liverpool office; President Joseph S. Nelson and Elder Ether L. Marley, of the Leeds conference; President David A.

Owen and Elders Herman K. Danielsen and Harold L. Browning, of the Liverpool conference, were in attendance.

President David A. Owen presided at the meetings.

The morning session commenced at 10:30 by singing, "Sweet Sabbath day." Prayer by Sister Dorothy Blackburne. The Sacrament hymn, "We'll sing all hail to Jesus' name," was sung, and the Sacrament was administered by Elders Harold L. Browning and Ether L. Marley.

A good program was rendered by Sunday-school children and others. It included a recitation entitled, "The Golden Bible," by Sister Lonisa Edwards, of the Nelson branch.

President David A. Owen then welcomed all present. Brother John Bell gave a brief report of the Lancaster branch. President Thomas H. Brown reported the Nelson branch as being in a fair condition.

Sister Edith M. Richards, of the Liverpool office, spoke on "True happiness and charity among the Latter-day Saints." She said we ought to have pure thoughts in our minds and be charitable to our fellow-men, that we might obtain that happiness that we desire.

Elder Ether L. Marley spoke of the Sunday-school as a place in which the young children were educated in the gospel. He compared the Sunday-school and the children to a garden and its trees and flowers.

Elder George F. Richards, Jr., compared the Church to any large business, as regards its progress. He said that it was the people that patronized and gave their support to the business that made it a success, and that the Church grows in the same way by the assistance and the work of the Latter-day Saints. He also related the parable of the talents, and added that it was by being obedient to God and honoring and sustaining the law and being charitable to others that we were to receive our rewards.

The closing hymn was, "We are marching on to glory." Benediction by Sister Rebecca Reid.

The afternoon session commenced at 2:30 by singing, "Come, come, ye saints." Prayer was offered by President Walter Thompson. Singing, "From Greenland's icy mountains." The general and local authorities were sustained unanimously.

A solo, entitled, "A dream of Paradise," was sung by Sister Emma S. Thompson.

President George S. A. Tofte reported the Liverpool branch and spoke, briefly, of the growth of the Church from the beginning.

President Richard Tinsley reported the Wigan branch as being in good condition, considering the present circumstances. He also spoke of the Word of Wisdom and the beneficent effects of its observance. It had, he said, made him what he is.

A solo entitled, "My soul is filled with singing," was rendered by Sister Elizabeth A. Blackledge.

President John E. Owens gave a report of the Burnley branch. He said the branch presidency were laboring under trying circumstances, as there were only few brethren left to carry on the work. He bore his testimony to the truth of the gospel.

A solo entitled, "I know my heavenly Father knows," was sung by Sister Ivy Hill.

Elder Harold L. Browning, recently transferred from the Birmingham to the Liverpool conference, spoke of co-operation among the saints, and pointed out that success can be obtained only when they supported each other. Co-operation promotes helpfulness, he said, and produces grand results, and it is in full accord with God's plan of salvation.

President George F. Richards, who was the next speaker, commenced his address by stating that we must have faith in God and also in our fellowmen. Faith is a fundamental principle of our creed. The speaker then gave a brief report of the work done by the elders and lady missionaries in the British mission, during the past year. Records, he added, were kept of the work done, and "out of the books we shall be judged." President Richards then commented on the labor performed by the lady missionaries in the Liverpool conference, and earnestly urged them and all others engaged in the service of the Master to be, if possible, more faithful in the future than they have been in the past. The speaker continued by referring to the work done by other organizations of the Church. The Relief Society, he said, is a woman's organization established for the purpose of doing charitable work among the poor and needy, and the sick and afflicted, as well as teaching them the principles of the gospel. The Sunday-school was an organization for children and parents, in which the gospel principles are taught. We also have Mutual Improvement and Primary associations for the young. Let us, President Richards said, in conclusion, as Latter-day Saints, labor harmoniously together and study and practice the gospel; let us be prayerful and faithful; pay your tithes and offerings unto the Lord; support your branches and branch presidencies and all the officers of the Church, in their various callings, and let us be ever ready to meet our Savior in His coming.

The closing hymn was, "Now let us rejoice." Benediction was pronounced by Brother John E. Simpson.

The closing session convened at 6 p.m. Singing, "Praise ye the Lord." Prayer was offered by Brother J. Stanley Ravenscroft. Singing, "Awake, ye saints of God, awake."

President Joseph S. Nelson spoke of the Church of Christ as the Kingdom spoken of by Daniel, which should be set up in the last days. He quoted vital statistics to prove that the conditions in the Church were superior to those prevailing in the world generally. Our enemies, the speaker said, had sought the lives of our leaders in many attempts to overthrow this Kingdom, but such

was its vitality that, as the Prophet Daniel declared, it shall never be torn down or given to another people.

A solo, entitled, "Lead, kindly light," was rendered by President Richard Tinsley.

Elder State England spoke of the teachings of Christ concerning the Kingdom of God. He said that to inherit the Kingdom of God we must have pure thoughts and a strong will to obey God's commandments. The Kingdom of God is to us what we ourselves make it.

A duet, entitled, "Unanswered yet," was rendered by Sisters Winnie Andrew and Edith M. Richards.

An anthem, entitled, "Song of the Redeemed," was rendered by members of the Burnley branch.

Elder J. M. Sjodahl, the last speaker, after having expressed his appreciation of the privilege of attending the conference, said the outstanding feature of the gathering was, perhaps, the earnest and eloquent appeal of President Richards to the lady missionaries to do the work to which they had been called. The speaker endeavored to show, from the history of the Church, how important the place is which the women fill in the kingdom of God. He illustrated his subject by reference to the women who administered to the Lord, while on earth, and the Latter-day Saint women in the early days of the Church, who sacrificed all for the Gospel. He urged the Saints to be faithful, and concluded by bearing his testimony.

Closing hymn, "God be with you." Benediction by Elder Herman K. Danielsen.

HERMAN K. DANIELSEN.

MEN AND FISHES.

ALL anglers know that the best fish are to be found in running water. These fishes seem to have a dislike for the sluggish, muddy pools; conversely, the coarser and less useful fishes prefer to live in the still, muddy rivers and ponds. In the swift waters a more active life is necessary than in the still; many obstacles must be overcome in the former, which do not exist in the latter; food is obtained at a greater effort, but the quality is better, the water is fresh, and they do not need to associate with eels and carp. So the fishes of the better families are, so to speak, willing to sacrifice something for the blessings they obtain; the others are not. This causes a division. The active fishes go up-stream, while the sluggish fishes go with the current.

We may liken men unto fishes. In this world the majority of people are willing to live in the muddy waters of traditions and superstition, rather than to get into the fresh waters of revelation, and thus make the best of their lives. The world to-day is, from a

religious point of view, a pond, as it were, encumbered with a network of man-made creeds. God is calling His children to come out of this stagnant water into the clear stream of true religion. Many of these children are saying, "Surely, our fathers have inherited lies, vanities, and things in which there is no profit," and are going up-stream over the rapids of persecution, braving the dangers of the voyage until they possess the fruits of their labors.

Persecution has always been the heritage of anyone who has advanced a truth not accepted by the world. Fulton was spat upon and mocked as an idle babbler, because he declared that, by the aid of steam, he could make a boat go up stream. It is easy enough to go with the masses, but the true test of moral courage is to stand alone and maintain what one believes or knows to be the truth. The Latter-day Saints are unpopular and persecuted, because they have dared to give up the traditions of men and accept revelation from God; for this many have been cast off by father and mother, and have sacrificed all they held most dear, knowing that "sacrifice brings forth the blessing of heaven."

When this earth was prepared to be the dwelling-place of man, and man was placed here and given his agency, God said, "We will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them." Let us not waste our time, for that is sin. "Oh, idle heart, beware! On to the field of strife! On to the valley there, and live a useful life. Up, do not wait a day; for the old, brown clock, with its 'Tick, tick, tock,' is striking your life away."

SIDNEY L. WYATT.

SEND HIM AWAY WITH A SMILE.

THAT smile on his mother's face is the best memory a man can carry to the trenches. A while ago I went from Cleveland to West Virginia on a train which carried forty or fifty recruits on their way to a training camp in Georgia. Their mothers and fathers and sisters and sweethearts were at the station in Cleveland to see them off. They were a plucky lot, too, bless their hearts! Most of them were smiling and joking. You need not be afraid your boy will misunderstand. He knows that your heart is aching; but when you come up to the scratch smiling, he is so proud of you that he makes your pedestal in his heart a much higher one than ever.

After the train started I happened to find myself with four of the young fellows, fine, bright young chaps, every one of them. Three of them were talking and laughing, each one telling what "mother said" and what "father said." But the fourth one did not open his mouth for about fifteen minutes. He was the

brightest looking one of the lot, too. Finally he gave a big sigh and said: "Gee! I wish ma had not cried!"

There you are! The memory of his mother's tears is going to follow him and haunt him. Send your boy off with a smile. It will make you a comrade to him and an example as well. He will say to himself:

"Well, if mother could buck up and meet her trouble with a smile, I guess I can, too!"—PRIVATE PEAT, in the *American Magazine*.

A DEFENDER OF MORMONISM.

A LETTER of unusual interest has been received by the Hull conference, from one of its members, Brother John Manton, of the Gainsborough branch. Brother Manton is with His Majesty's forces, having enlisted at the outbreak of the war in 1914. Out of sixty men who enlisted at the same time as Brother Manton, he is thought to be the only one still in active service.

Brother Manton has just recovered from an operation, and is now with the forces at home. During church parade, recently, when the men were ordered to "fall out" and arrange themselves in groups, according to their church affiliations, Brother Manton stood alone. There were men belonging to the Catholic Church, the Church of England, and many other churches. When asked about his religion, Brother Manton, to the surprise of his comrades and the officers, replied, "I am a Mormon."

Then Brother Manton had an opportunity to explain what his religion, which the world calls "Mormonism," was, and he took great pleasure in doing so. Brother Manton has, on several occasions, proved himself to be a soldier of Christ, while "doing his bit" for the Country.

OLIVER G. ELLIS.

MORAL EXCELLENCE.

MORAL excellence is the bright, consummate flower of all progress. It is often the peculiar product of age. And it is then, among other triumphs of virtue, that Duty assumes her commanding place, while personal ambition is abused. Burke, in that marvelous passage of elegiac beauty where he mourns his only son, says: "Indeed, my lord, I greatly deceive myself if, in this hard season, I would give a peck of refuse wheat for all that is called fame and honor in the world." And Channing, with a sentiment most unlike the ancient Roman orator, declares that he can see "nothing worth living for but the divine virtue which endures and surrenders all things of truth, duty and mankind."

Such an insensibility to worldly object and such an elevation of spirit may not be expected at once from all men—certainly not without something of the trials of Burke or the soul of Channing. But it is within the power of all to strive after that virtue which it may be difficult to reach; and just in proportion as duty becomes the guide and the aim of life shall we learn to close the soul against the allurements of praise and asperities of censure, while we find satisfactions and compensations such as man cannot give or take away. The world, with ignorant or intolerant judgment, may condemn; the countenance of companion may be averted; the heart of friend may grow cold; but the consciousness of duty done will be sweeter than the applause of the world, than the countenance of companion or the heart of friend.—CHAS. SUMNER.

MANY persons look at the remuneration of their work. They ask themselves, Will this pay well? Are the hours long or short? Is the work heavy? They rarely ask, Is this the work which I really want to do? Am I specially fitted for it? The latter are the only pertinent questions.—SELECTED.

FROM THE MISSION FIELD.

Correction.—President Orial L. Anderson writes: "The report in the *Star* of April 4th, 1918, of the program given by the Relief Society of the Norwich branch, on Sunday, March 17th, says, 'Sister Emma Holmes spoke on charity.' The name should be Emma Howes."

Appointments.—Elder Frederick G. Day, of the Cardiff branch, Bristol conference, has accepted a call to labor as a missionary in the British mission and was appointed to the Hull conference, March 16th, 1918.

Departures.—Elders Richard C. Wilkin, Francis M. Skinner, and Herbert P. Haight, whose departure from Liverpool on their homeward journey, on March 15th, was announced in the *Star* of March 21st, were returned the following day, as the ship on which they had embarked had been in collision during the night. They left, on another ship, on March 19th, 1918, and were reported safely landed at St. John, N. B., April 6th, 1918.

Transfers.—In the issue of the *Star* of March 21st, this year, an announcement was made of the transfer, on March 7th, of Elder Robert W. Cluff from the Manchester to the London conference. Subsequently, and before he reached London, his appointment was changed to the Birmingham conference.

On April 1st, 1918, Elder Oliver G. Ellis was transferred from the Hull to the London conference, Elder Harold L. Browning

from the Birmingham to the Liverpool conference, and Elder John H. Wilding from the Manchester to the Hull conference.

Branch Conferences.—A branch conference was held in the Lowestoft branch, Norwich conference, on Sunday, March 30th, 1918. There were two sessions, which were attended by about twenty of the Norwich branch members, as well as the Lowestoft people. After a program given by the Sunday-school, in the morning session, President Orial L. Anderson spoke. The speakers at the evening meeting were, Branch President Charles Coleby, Elder Arnold G. Holland, and President Orial L. Anderson. The message of the occasion was, "A prophet has been sent in our time."

A branch conference was held at Darlington, Newcastle conference, on Sunday, April 7th, 1918. President William J. Loosle and Elder David Bennion were present. A good program was given at the afternoon session by the Sunday-school children. Two sisters were set apart for Sunday-school work, namely, Sister Mary J. Tait as first assistant, and Sister Frances Sanford as second assistant. The speakers were President Loosle and Elder Bennion.

DIED.

WATSON.—At Bamber Bridge, Liverpool conference, February 18th, 1918, Brother John Watson. Deceased was born January 14th, 1840, at Blackburn, Lancashire, England, and was baptized September 5th, 1884, at the same place, by Elder L. John Nuttal.

WALSTER.—On April 1st, 1918, of paralysis, Brother Charles Walster, a member of the Watford branch of the London conference. Brother Walster was born at Southwark, Surrey, August 29th, 1862; was baptized October 8th, 1911, by Elder Carl Eddington, and was confirmed by President Rudger Clawson. Brother Walster had been ailing for about six years, and was bedridden during the last year of his life, but he retained his firm and strong testimony of the gospel and died a faithful Latter-day Saint. He held the office of priest. Funeral services were held April 5th, 1918, under the direction of President James G. McKay. The grave was dedicated by Elder James H. Ludlow.

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EDITED, PRINTED AND PUBLISHED BY GEORGE F. RICHARDS, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.